

of a half-awakened soul—dreading the approach of death, but making no preparation for it.

At length, in the fall of 1820, he surmounted every difficulty, and attended a Camp-meeting at Rootstown, with a determination not to leave the ground till (it is possible) he should find mercy for his poor soul. As soon as he arrived on the consecrated spot, he availed himself of every means of grace, and especially of the *mourner's bench*, in hopes to obtain peace to his mind. He obtained some relief, but not that evidence he wished. He formed a resolution, however, not to yield to any opposition that might arise against his becoming religious. On his way home, his mind was tossed alternately between hope and fear. Sometimes a gleam of hope that God would soften his wife's heart at least so as not to oppose him, would cheer his spirits; then his fears would prevail, and he prepared for the worst.

The first evening after his return passed away, and the hour of retirement arrived, when the members of the family seated themselves in solemn silence, as they expected the worship of God would be attended to. At length the trembling husband addressed his wife nearly as follows—"I think we ought to lead a new course of life. We have souls to be saved for lost for ever; and we have children, little plants for immortality, before whom we ought to set pious examples. We ought to have prayers in our family, read our Bibles, and attend the house of God. For my own part, I am resolved to try to serve God, and save my soul; and I hope, if you will not go with me, that you will not oppose me."

The wife burst into a flood of tears, and said, "I'll not oppose you. I have wanted religion for more than two years, but dare not engage in it for fear you would oppose me. I have often prayed that God would save your soul, so that I might serve him in peace."

She was glad when she went to Camp-meeting, and has prayed ever since that God would convert her, so that you would not oppose me; and I have been trying to teach the children the fear of the Lord, and pray with them during your absence."

The scene at this time was beyond description. The parents wept, and the children wept; and the praised God together that their greatest apparent difficulties in serving God were removed. Family worship was now established, and all seemed to be peacefully sailing for the haven of rest—but new and unexpected trials arose.

He returned from his labor one evening, beset with temptation, and perplexed with the difficulties of the world, so that he did not feel like praying in his family. He wished his wife to do it. She excused herself, because he was the head of the family. But he thought he could not, or was not fit for so solemn a duty. He therefore told the children to go to bed. They did so. But as he stepped out of the door a few moments, Rosetta, their oldest child, then but eleven years of age, said to her mother, "If papa is willing, I'll get up and pray." When he returned, he was informed of Rosetta's request; to which he replied, (assuming that she wanted to pray in secret.) "She may get up, and pray all night, if she pleases." Rosetta immediately sprang up, put on her clothes, jumped out of bed, fell on her knees, and began to pray величай. This brought father and mother to their knees while Rosetta, with all the eloquence of a sincere youth, poured out her supplications for "father and mother, brothers and sisters, uncles and aunts, grandparents and neighbors; for the preachers, the church and all the world." The parents were confounded and astonished; and he told me since, with tears in his eyes, that it cured him of neglecting family prayer. Meetings were now held in the house, and the whole three obtained a clear evidence of their acceptance with God.

I met young Rosetta in class about the same time, and to my interrogations she answered, "My soul is happy. Oh, this seems like a little heaven to go to heaven in." Five years have now rolled around, and all three are yet in the way to Abraham's bosom.

Yours, respectfully, ALFRED BRUNSON.

Hubbard, Dec. 4, 1825.

THE GATHERER.

JUDGMENTS OF GOD ON SLAVE DEALERS.

The French ship, Le Rodeur, of 200 tons burthen, sailed from Havre for the river Calabar on the coast of Africa, where she arrived and anchored at Bonny, March 14, 1819. During a stay of three weeks she obtained 160 negroes, and sailed for Guadalupe April 6th. After being a fortnight on the voyage a virulent ophthalmia, or frightful malady of the eyes broke out among the negroes. By the surgeon's advice they were suffered for the first time to breathe the pure air upon deck; but many of them threw themselves into the sea, locked in each other's arms, so that they never could reach the shore. They had met the Leon, a Spanish ship, every one of whose crew had lost his eyes; and although the wretched Spaniards implored help, it could not be given. This miserable, wandering vessel was never again heard of. Thus did a righteous God punish the guilty.

Thirty-six of the negroes on board the Rodeur having become quite blind, the inhuman crew murdered them by throwing them into the sea. But that God, who in the future world will pass exact judgment upon all men-stealers and murderers, sometimes punishes in this world. In the present case, although the vessel arrived at Guadalupe, June 21st, yet twelve of the crew, including the surgeon, wholly and forever lost their sight; the captain and four others became blind of one eye; and four were partially injured. Thirty-nine of the negroes became perfectly blind, and twelve lost an eye.

Astonishing as it may appear, this same vessel after its return to Havre, was again commissioned in 1820, and with the same captain, bearing on his front the mark of Divine Justice, was sent again to slave and murder the unoffending people of Africa, unapplied by the signal vengeance of Heaven, which had been experienced. But the enormous sins, which escape an adequate punishment in this world, will not be able to escape the justice of God in the day of final reckoning, when the Almighty will render "indignation and wrath, tribulation and anguish to every and that doth evil."

Prayer for the success of the Christian Ministry.

Your prayers for the success of the Christian ministry must be attended with Christian holiness and virtue, in your tempers and lives. What a shocking absurdity is it for any one to pray for the divine assistance and success of the gospel ministry, while they neither heartily believe the doctrines, nor obey the precepts of that very religion which their prayers seek to befriend! what egregious trifling, what sanguine mockery, what odious hypocrisy is this!

DR. TAPPAN.

VERY SURPRISING EVENT!

A young man, by the name of Ephraim Collins, was going after a field, to give a finishing stroke to a merry Christmas." Having to cross a part of Naples, or Henderson Bay, he took his skates. When he was ready to proceed, he vociferated—"G—d! I'll slide into hell and damnation, in five minutes!" It was probably not half that time, before he skated into a hole of the ice, and sunk to the bottom of the Lake! His body was found, and taken from the water on the third day. From this shocking example of impurity, and from the terrible disaster which immediately followed, let all the presumptuous and profane take warning, and "flee," before it shall be too late, "from the wrath to come." "For in such an hour as this, do you think not, the Son of man cometh?"—Western Rec.

ZION'S HERALD.



HERALD.

PUBLISHED BY SOLOMON SIAS, FOR THE NEW-ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH....B. BADGER, EDITOR.

Vol. IV.

No. 8.

ZION'S HERALD.

PRINTED AT THE CONFERENCE PRESS—CONGRESS STREET.

CONDITIONS.

Two Dollars and Fifty Cents a year—One half payable the first of January, the other the first of July.

No subscription received for less than half a year.

Agents are allowed every eleven cents.—All the Preachers in the Methodist connection are authorized to act as Agents, in obtaining subscribers and receiving payment.—In making communications, they are requested to be very particular in giving the names and residences of subscribers, and the amounts for remittance each, in all instances.

Communications intended for publication, should be addressed to the Editor, as all letters on business should be addressed to the publisher.

All communications, addressed either to the Publisher or Editor, (except those of Agents,) must be post paid.

GENERAL AGENTS.

REV. JAMES KEYS, St. Louis Missouri.

CHARLES ROCHE, Esq. Halifax, Nova Scotia.

FOR ZION'S HERALD.

ESSAYS ON HOLINESS.

ESSAY IX.—[CONCLUDED.]

It is to be expected that such peculiar and aggravated wickedness, as apostates sometimes fall into, will never provoke the Almighty to shorten their days upon earth? He hath said "the wicked shall not live out his days." Upon whom is this divine threatening to turn away their ears from hearing the truth, and are their presumptuous hopes, or vain calculations may be, God will render to them according to their works. Many who once experienced regeneration, and run well for a season, have now abandoned experimental religion, and to prop their evanescent hopes, have listened to a siren song which ruined our mother Eve,—"Ye shall not surely die." Is it not a remarkable fact, that most of the ministers in New England, of a certain order, are of this description? The writer of some popular "Dialogues," speaking of his former experience, quotes these lines:

"What peaceful hours I once enjoyed,
How sweet the memory still;
But they have left an aching void,
The world can never fill."

Had not conscience something to do with this quotation?

As it is with some ministers, so it is with many people: they first "make shipwreck of their faith," then "turn away their ears from hearing the truth, and are turned unto fables." It is a subterfuge of guilty minds, to deny doctrines which condemn them. But,

"That awful day will surely come,
Th' appointed hour makes haste,"—

when all the impudent and unbelieving, but especially those who were once enlightened and regenerate, and have crucified the Son of God afresh, shall hear from the lips of the eternal Judge—"DEPART YE CURSED INTO EVERLASTING FIRE." For them there will then be—

"No parrot, intercessor gone. Now gone
The sweet, the clement, mediatorial hour;
Inexorable all, and all extreme."

10. We shall not have a complete view of the evils consequent upon the neglect of holiness, unless we consider; that as the apostle believeth sins with greater aggravations than any other person, so in the eternal world his punishment will exceed that of any other lost soul. This doctrine is founded in the principle of retributive justice; and is explicitly revealed in the Holy Scriptures. In the nature and fitness of things, there must be an exact proportionate of punishment to crime: different degrees of turpitude receive from a righteous judge different degrees of punishment.

Heinous offenders die prematurely, sometimes, as drunkards and murderers, whose crimes directly procure their death; and in other cases, there are often remarkable circumstances, which seem to indicate the divine displeasure, and that the sinner dies "before his time." Judas did not long survive his apostacy. The following circumstances in his case, may be remarked: 1. He was self-convinced and self-condemned for his crimes; 2. horror of conscience drove him to return the money for which he had sold his Master, at test his innocence, and confess his own sin; 3. he put an end to his own life. In the case of Ananias and Sapphira, note the following circumstances: 1. they professed Christianity; 2. professed to turn all their real estate into the common stock; 3. agreed together to keep back part; 4. each of them lied about the price of the land; and 5. on being charged with the fact, fell dead at the apostle's feet. "Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therin, and put incense thereon, and offered strange fires before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord." Korah, Dathan, Abiram, and other eminent Levites, to the number of two hundred and fifty; not content with doing the service of the tabernacle, assumed the office of the priesthood also, which God had limited to the family of Aaron: and Moses said,—"If these men die the common death of all men, or if they be slain after the visitation of all men, then the Lord hath not spoken by me." And as he had made an end of speaking, the earth opened her mouth and swallowed them up; and all that perished unto them, went down alive into the pit!" The case of Francis Spira is well known. He was converted from popery, but to avert his life and property, relapsed: in a few weeks he died in the horrors of despair. So all those wicked men, who deny the Lord that bought them, may bring upon themselves swift destruction. They that, like Abel, sell themselves to work wickedness, like him may fall in the midst of their guilty career, victims to the just judgment of God! Concerning such characters who come to an untimely end, we may further observe: 1. Judas takes them away in wrath. 2. To spare them longer, when they have sinned beyond forgiveness, would be no favor to them. And 3. such awful deaths may be salutary warnings to others.

8. Stupidity, or horror and distraction of mind, in the hour of death, is uniformly the fate of hardened apostates. If delirious, or senseless, they are incapable of realizing the fearful doom which awaits their departing spirits, as soon as they are gone from the mortal tabernacle. But as some wicked men are "past feeling," "having their conscience seared," and have no remorse, whatever sins they commit, so they may be entirely stupid when they come to die, having no more sense of eternal things than the beasts that perish. Thus died David Hume; unless he played the hypocrite. This noted infidel argued his last hours with boyish trifling, such as ill became a philosopher, of Christianity were out of the question; and such as Plato or Socrates would have severely condemned. Death is a great and solemn change, in whatever light it is viewed; and he who affects not to be sensible of it, affects the fool rather than the philosopher. Voltaire ended a long life of active infidelity, professing to die in the Roman Catholic faith, and expressing terrible agonies of mind, raging horror and despair. So died Judas, Spira, the noble Altamont, and Hon. Francis Newport. God gives the righteous an earnest of heaven in their last mortal hours, and the wicked, while upon their dying beds, sometimes have a dreadful earnest of their eternal punishment; which is no doubt designed for a warning to others. If it be objected that the above characters were not apostates, and that therefore their cases make no argument for my purpose—I reply: 1. Judas and Spira were apostates; 2. Voltaire, Altamont, and Newport, must have sinned against great light, or they could not have been so guilty and miserable; and 3. instances of apostates and other great sinners, who have died in despair and horror, are very numerous; so that there are very few persons of mature age who have not known some of both classes. If men live in rebellion against the laws of God, especially if they backslide from him, what else can they feel in their last hours, if they are awake to reflection, but "a fearful looking for judgment, and of fiery indignation, which shall devour his adversary?" How doleful are their prospects for another world! If apostates, they have been happy in the love of God, but now a sense of his wrath prevails over them like the weight of a mountain;—they have been the associates and companions of Christians, now they must be company for the devils and damned human spirits;—once they had a hope of salvation, now they know their damnation is sealed, and "slumbereth not;"—now they are convicted for perfect holiness, now holiness and heaven are to them eternally unapproachable.

9. But the wretched spirit is fled. Physicians and friends, prayers and tears, could not detain it. Now

where goes the disembodied immortal? Not to Paradise, nor into nonexistence.

"The soul, in agonies of pain,
Ascends to God, not there to dwell,
But hears her doom and sinks to hell."

10. The hopeless soul
Bound to the bottom of the flaming pool,
Though loth, and ever loud blaspheming, owns
He's justly doomed to pour eternal groans;
Enclosed with horrors, and transfixed with pain,
Rolling in vengeance, struggling with his chain;
To talk to fiery tempests, to implore
The raging flame to give its burnings o'er;
To toss, to writh, to pant beneath his load,
And bear the weight of an offended God."

With the proper means of healthful exercise and innocent recreation, and when literary men shall cease to be distinguished by a pallid countenance, and a wasted body. Of all the expedients that have been proposed for winning the young, our habits of idleness and dissipation, none seems to be more promising than the gymnasium.]

WHEN we consider how many minds have long been engaged on the theory of practice of education—minds, too, which were deeply interested in the results of their labors, it is sure, not little remarkable, that for ages they should have overlooked the very first and most essential condition of success:—I mean the necessity of cultivating the body. Thus, if we except the first quarter of the present century, nothing worth naming has been done for the body, since the days of antiquity. Our surprise on this subject would be less, if the striking advantages of training the body had not been demonstrated to us of old, and recorded for our instruction; our surprise would be less, too, if we had ever succeeded in education without this training, and if for centuries past we had not been constantly failing in our efforts to perfect human beings without it. This omission cannot be accounted for, unless by the fact, that practice can never be right while principles are wrong. While men remain ignorant of human nature; unacquainted with the structure, functions, and powers, of their own bodies, of their mental and moral capacities, it is not to be believed that they will be fortunate in cultivating these capacities, or wise in directing them to the accomplishment of the high purposes of existence. The great practical question then is, here as everywhere else, what is to be done? Look at the human being, see how he is compounded, consider of what he is capable, and how he is to be affected. While thus occupied, if we have intelligence without prejudice and prepossession, we shall soon see that man is made up of a physical, a moral, and an intellectual constitution, all equally and essentially important in themselves considered, and in their mutual relations and reciprocal influence on each other. When this fact, which seems indeed abundantly obvious, is once admitted, we shall of necessity perceive that the nature divides education into three branches, and consequently that every plan of instruction, founded of more or fewer divisions of the subject than three, must prove unsuccessful, because not conformable to its arrangements and indications of nature. This inference appears to be admissible, without an experiment to prove its validity; and yet numberless abortive experiments did not, for a series of generations, so far bring to light the cause of these failures, as to occasion its abandonment. Even now the work of reformation is but partially effected.

The good work, however, will doubtless go on; for too many benevolent and enlightened minds have become satisfied of its benefits, to be any longer indifferent spectators of its character and effects. Celia and Carl Voelker are already at work in England: Messrs. Cogswell, Bancroft and Beck, are devoting their attention to the same objects in Massachusetts; and, we trust, ere long, have our gymnasiums.

subjected to the gymnastic training, the pressing force of his hands was fifty pounds; with his arms he could raise himself three inches from the ground, and remain suspended three seconds; he leaped three feet in length, ran one hundred and sixty-three steps in a minute, carrying a weight of thirty-five pounds on his shoulders. Finally, in 1817, he climbed, in the presence of several thousand spectators, to the top of an insulated cable of twenty feet in height; he repeated the same manœuvre on a slippery mat, leaped six feet extent, and ran five hundred paces in two minutes and a half. He now walked five leagues without inconvenience; and after a frightful leanness, his exercise has given him a comfortable share of plumpness; and confirmed health has followed his valiantine state.

So far as the revival of gymnastics has been adopted in Europe, nothing has been found so effectually to remove the physical infirmities and moral torpor and degeneracy into which many of the nations had fallen, before they were at length awakened to a true sense of their situation, just in time to be overwhelmed by the late military despotism, which in its furious progress devastated so many fair portions of the civilized world.'

The good work, however, will doubtless go on; for too many benevolent and enlightened minds have become satisfied of its benefits, to be any longer indifferent spectators of its character and effects. Celia and Carl Voelker are already at work in England: Messrs. Cogswell, Bancroft and Beck, are devoting their attention to the same objects in Massachusetts; and, we trust, ere long, have our gymnasiums.

FROM THE PHILADELPHIA RECORDER.

THE PLEASURES OF SICKNESS.

Few, Mssrs. Editors, have celebrated the pleasures of sickness; as I have lately experienced them, permit me to say a little on the subject. And

1st. As we social beings it is pleasant to experience those manifestations of sympathy which are sure to be called into action by sickness. A man feels that he is not alone in life. He perceives himself linked with thousands of others. All their anxieties and all their attentions afford him pleasure.

2d. It is pleasant to perceive in full operation that deeper, stronger love which exists in the breasts of those nearly related to us: to behold that love in all the richness of its spontaneous action overflowing with tenderness and care. We regret causing anxiety, but anxiety is, nevertheless, a source of pleasure.

3d. It is pleasant to discover how many are the comforts calculated to alleviate: how many well adapted helps there are of which we knew nothing before we wanted them:—the skill of the physicians, the assiduity of nurses, the power of medicines, the multitude of little soothing ministers which wait and watch with prompt assiduity.

4th. I beg the reader to put this question to himself, What would an individual be worth to himself or others whose mind, whose disposition, or whose corporal system—or any two of these only, were educated? His head might be furnished, and his heart well disposed, but he would still need a hand to execute.

Half the literary men of our country have suffered, and are now suffering, from inattention to those intervals of corporeal exercise and mental recreation, without which, no human being devoted to intellectual pursuits, has any right to expect the privileges and immunities of health. But a brighter day begins to dawn on our prospects. The value of physical culture is now admitted by alii who have acquired correct views of education; and the practice of various gymnastic seminaries is now demonstrating anew the natural and intimate relation and dependence of the three grand divisions of education, and teaching us that the preservation and improvement of the animal system, must constitute the basis of every plan of education, which is capable of meliorating the condition of our race. For a long and dark period, as it respects education, the gymnastic science and art existed only in the writings of a few authors whose works produced no impression on the public mind.

The first gymnastic school which appeared in Europe, since the decline of the Roman empire, was that of Mr. Saltzmann, in Saxony, in 1786. Since this period, gymnasia have been established in Sweden, Denmark, Russia, Germany, Switzerland, Spain, and France. It was in Denmark that gymnastic exercises were first considered in a national point of view; and in 1803, the number of these establishments in that country, had already amounted to fourteen, to which the government have issued

ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

point, you may lay down the book, and not read another line. You acknowledge God as the Creator of all things. Here I found his claim, it is prior to all others. He who built all worlds, and peopled them, and gave that people all their good things, may make a demand upon them, to any amount, with the certainty that it cannot be protested. His are all the "beasts of the forests," and the cattle upon a thousand hills." The same is true of your silver, your merchandise, your children, your servants, and all you have. If not, then name the good thing that you can be sure will be yours to-morrow. Begin, if you please, at the bottom of the catalogue of your comforts, and ascend through the whole series, to the wife of your bosom, your health, and your life, and tell me which of the whole will be yours to-morrow. "Are you nothing?" Then whose soever they are, they surely are not yours. For he who has nothing that he can hold a day, has nothing, but what is borrowed. And if the good things you possess are not yours, they are the Lord's; or whose are they? And what was the Lord's at first, because he made it, he has carefully watched over and preserved. Not merely could we have had nothing, if God had not made it; but we could have kept nothing, if God had not preserved it.

There is no kind of independence about us; we should have been beggars if God had not cared for us. There was an eye that watched more narrowly than we did or could, or our wealth had long since taken to itself wings and had flown away. It was the blessed God that watered our fields, and gave success to our commerce, and health to our children; that guarded our houses from fire, and our lives from danger; else we should have been beggars, or should years ago have perished. How many, once as wealthy as you, are now poor; or as healthy as you, are now in the grave; had a home as you have, but it burnt down; had children, as perhaps you have, but the cold blast came over them, and they died. And was it not the aspires. He cannot hope to rejoice all eternity in the achievements of redemption, unless moved by the same pity for the miserable that he felt, he is prepared on the funeral pile—or that the aged and the helpless should be drowned in the Ganges, merely because they are aged and helpless?—or that the smiling infant should be uninformed, "a prey to contending aligators?" Is it unimportant that nations under the dominion of the prince of darkness, and worshipping devils, should have the knowledge of a Saviour, who can rescue them from his thraldom, and save their souls with an everlasting salvation?—We are persuaded that aforesaid negative will be given to these queries by every Christian, who feels the life-giving influence of grace. Why then are not the means of support abundant, and the offerings voluntary?—O ye, who are esteemed by the precious blood of the Son of God, lo! around the tokens of mortality, which grieve at you on every side; look everywhere at the evidence of fading glory which are visibly written on every thing terrestrial, and say if all do not impudently urge you to your duty!—The means of supporting every earthly government are readily furnished; our public amusements are liberally patronized; the table of luxury in numberless dwellings is loaded to profusion; our families are generally in "quiet resting places" and our worldly substance not diminishing—but, al! the cause of God is neglected, or too much considered as a concern, which, if we patronize, is a charity!—O brethren, let it not be our condemnation, that we leave the missionary to famish in want; or that the heathen are perishing through our neglect. But let us see that the little which we can do, be seasonably done; for the time is short, and soon will eternity be ours.

But I am not through the argument. God has never alienated his rights. He has suffered Satan to be styled the god of this world, the prince of the power of the air; but he owns nothing. The territories that he promised the Lord Jesus, if he would fall down and worship him, were not a foot of them his. And though men are permitted to hold under God certain rights, and which they sometimes term unalienable, still God never has renounced his right to dispose at pleasure of all that term ours, and he never will. In a moment, if he pleases, day or night, he puts us out of our possessions, and the places that knew us, know us no more, for ever.

Hence, we can serve God only with what is already: what he has never alienated. "Of thine only, we give thee." Now, that which God has put into our hands, and the right to which he has never relinquished, we may not, without the charge of fraud, appropriate otherwise than as he shall command us.

But I have not done. God has often asserted his claim to what we term ours. Once, he claimed the whole world; and, by a sudden and fearful dispensation, displaced every tenant that had ever occupied its soil. And none will say that God went without his own dominions, to lay a world waste that was the property of another.

When he buried the cities of the plain, he only asserted, though loudly and fearfully, his rights; and pressed home to the bosom and the conscience, of foe and friend, his claim to be served and honored, in every valley that he had made fertile, and by every people whom his kindness had made prosperous.

In the ruin of all the ancient monarchies, God is seen in the attitude of asserting his claim to the dominion of men, as sections of his own empire, to which he will send other rulers and other subjects, whenever he shall please. The desolating pestilences, by which he has despoiled towns and cities, and the thousand melancholy sweeps of death, written in our gloomy history, had all their commission from heaven, to take back the life, the health, and comforts he had loaned to man. There was one kingdom we read of, whose whole population went seventy years into bondage, because their land had not been allowed to keep its Sabbath, and they had not paid their tithes, and emancipated their servants, at the appointed Jubilee.

The storms that have wrecked our merchandise, and the fires that have devoured our cities, and all the manifold casualties, that have ruined our fortunes, have been so many claims put in, by the rightful owner of all things, to what we had appropriated too exclusively to our own use. And the occurrences of every day are of the same character.

I know this is not the world of retribution, and that "no man knoweth either good or evil, by any thing that is done under the sun"; but let us not deny that God is "known by the judgment that he executeth." Will he not, by repeated demands, keep men in mind that they cultivate his territory, and feed on his bounty, and are happy under his auspices? In thus asserting his claim to be served with the talents that he loans, he shows that one unchangeable law of his kingdom is, that he never alienates what was once his own.

I shall not offend the good man, when I claim, that this has been a disastrous because a disordered world. Perhaps the aggregate of property, lost by the various calamities that God has sent upon the world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wiser and happier. "Bring ye all the tithe into the storehouse, that there may be meat for the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We read again, "There is that withholdeth more than is meet, but it tendeth to poverty."

It is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them; how much more frequently the showers had failed, or more general our sun, or more gentle our breezes, or milder our winters, or fertile our soil, or healthier our population, if we had been a better people, and had served the Lord with our substance. His promise must have failed, or he would have "filled our earth with plenty," and caused the pressur to burst out with new wine."

As the church shall walk to their duty, and give the world the gospel, f-hope, and if infidelity scoffs, still I will hope, that much of the curse will be removed from this ill-fated world, and God kindly "stay his rough wind, in the day of the east wind?" How many of its plagues will be cured, its wars prevented, its heats made fertile, and its earthquakes stilled; and what the amount of blessings bestowed upon this world, when it shall become more loyal and more benevolent, now but God can know. I cannot believe that when we shall do as he bids us, he will so often rebuke us.

When we cease to create his goods, he will allow us to continue longer in the stewardship; when we shall be faithful in the few things, he will make us rulers over many things.

If you will now consider me as having established the divine claim, to you, and all that you have, I will proceed to offer the second argument; which is, that Christians, who have the means, should contribute to disseminating the gospel, because they are heirs of God, and joint heirs with Jesus Christ. They belong to that kingdom which the gospel was intended to establish. This fact is quite enough to give the cause I plead a strong hold upon every pious heart. Ye disciples of the Lord Jesus, read once more the charter of your hopes; and while it warms your heart, tell me if you have done half your duty. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Then know how great are the blessings which you have it in your power to confer, on those who are perishing for lack of vision.

Will God send them the gospel by miracle? No, he once did thus send it to the lost, blessed be his name! but he now commands us to send it to those who are perishing for lack of vision. The Christians has by his own act ideal-

fed his whole interest with that of the church of our Lord Jesus Christ. If God is honored, he is happy; and God is honored in the salvation of sinners, and in the joy of his people. Hence God can command his people to do nothing but that which will bless themselves.

Now, when did you know of a king's son, who would not joyfully expend his father's treasures to enlarge, and strengthen, and beautify the kingdom to which he was heir? He thus polishes his own crown, and blesses his own future reign. What believer has not the same interest that God has, in lengthening the cords, and strengthening the stakes of Zion? He is one of the same interest that you have, that you will be yours to-morrow. Begin, if you please, at the bottom of the catalogue of your comforts, and ascend through the whole series, to the wife of your bosom, your health, and your life, and tell me which of the whole will be yours to-morrow. "Are you nothing?" Then whose soever they are, they surely are not yours. For he who has nothing that he can hold a day, has nothing, but what is borrowed. And if the good things you possess are not yours, they are the Lord's; or whose are they? And what was the Lord's at first, because he made it, he has carefully watched over and preserved. Not merely could we have had nothing, if God had not made it; but we could have kept nothing, if God had not preserved it.

There is no kind of independence about us; we should have been beggars if God had not cared for us. There was an eye that watched more narrowly than we did or could, or our wealth had long since taken to itself wings and had flown away. It was the blessed God that watered our fields, and gave success to our commerce, and health to our children; that guarded our houses from fire, and our lives from danger; else we should have been beggars, or should years ago have perished. How many, once as wealthy as you, are now poor; or as healthy as you, are now in the grave; had a home as you have, but it burnt down; had children, as perhaps you have, but the cold blast came over them, and they died. And was it not the aspires. He cannot hope to rejoice all eternity in the achievements of redemption, unless moved by the same pity for the miserable that he felt, he is prepared on the funeral pile—or that the aged and the helpless should be drowned in the Ganges, merely because they are aged and helpless?—or that the smiling infant should be uninformed, "a prey to contending aligators?" Is it unimportant that nations under the dominion of the prince of darkness, and worshipping devils, should have the knowledge of a Saviour, who can rescue them from his thraldom, and save their souls with an everlasting salvation?—We are persuaded that aforesaid negative will be given to these queries by every Christian, who feels the life-giving influence of grace. Why then are not the means of support abundant, and the offerings voluntary?—O ye, who are esteemed by the precious blood of the Son of God, lo! around the tokens of mortality, which grieve at you on every side; look everywhere at the evidence of fading glory which are visibly written on every thing terrestrial, and say if all do not impudently urge you to your duty!—The means of supporting every earthly government are readily furnished; our public amusements are liberally patronized; the table of luxury in numberless dwellings is loaded to profusion; our families are generally in "quiet resting places" and our worldly substance not diminishing—but, al! the cause of God is neglected, or too much considered as a concern, which, if we patronize, is a charity!—O brethren, let it not be our condemnation, that we leave the missionary to famish in want; or that the heathen are perishing through our neglect. But let us see that the little which we can do, be seasonably done; for the time is short, and soon will eternity be ours.

But I am not through the argument. God has never alienated his rights. He has suffered Satan to be styled the god of this world, the prince of the power of the air; but he owns nothing. The territories that he promised the Lord Jesus, if he would fall down and worship him, were not a foot of them his. And though men are permitted to hold under God certain rights, and which they sometimes term unalienable, still God never has renounced his right to dispose at pleasure of all that term ours, and he never will. In a moment, if he pleases, day or night, he puts us out of our possessions, and the places that knew us, know us no more, for ever.

Hence, we can serve God only with what is already: what he has never alienated. "Of thine only, we give thee." Now, that which God has put into our hands, and the right to which he has never relinquished, we may not, without the charge of fraud, appropriate otherwise than as he shall command us.

But I have not done. God has often asserted his claim to what we term ours. Once, he claimed the whole world; and, by a sudden and fearful dispensation, displaced every tenant that had ever occupied its soil. And none will say that God went without his own dominions, to lay a world waste that was the property of another.

When he buried the cities of the plain, he only asserted, though loudly and fearfully, his rights; and pressed home to the bosom and the conscience, of foe and friend, his claim to be served and honored, in every valley that he had made fertile, and by every people whom his kindness had made prosperous.

In the ruin of all the ancient monarchies, God is seen in the attitude of asserting his claim to the dominion of men, as sections of his own empire, to which he will send other rulers and other subjects, whenever he shall please. The desolating pestilences, by which he has despoiled towns and cities, and the thousand melancholy sweeps of death, written in our gloomy history, had all their commission from heaven, to take back the life, the health, and comforts he had loaned to man. There was one kingdom we read of, whose whole population went seventy years into bondage, because their land had not been allowed to keep its Sabbath, and they had not paid their tithes, and emancipated their servants, at the appointed Jubilee.

The storms that have wrecked our merchandise, and the fires that have devoured our cities, and all the manifold casualties, that have ruined our fortunes, have been so many claims put in, by the rightful owner of all things, to what we had appropriated too exclusively to our own use. And the occurrences of every day are of the same character.

I know this is not the world of retribution, and that "no man knoweth either good or evil, by any thing that is done under the sun"; but let us not deny that God is "known by the judgment that he executeth." Will he not, by repeated demands, keep men in mind that they cultivate his territory, and feed on his bounty, and are happy under his auspices? In thus asserting his claim to be served with the talents that he loans, he shows that one unchangeable law of his kingdom is, that he never alienates what was once his own.

I shall not offend the good man, when I claim, that this has been a disastrous because a disordered world. Perhaps the aggregate of property, lost by the various calamities that God has sent upon the world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wiser and happier. "Bring ye all the tithe into the storehouse, that there may be meat for the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We read again, "There is that withholdeth more than is meet, but it tends to poverty."

It is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them; how much more frequently the showers had failed, or more general our sun, or more gentle our breezes, or milder our winters, or fertile our soil, or healthier our population, if we had been a better people, and had served the Lord with our substance. His promise must have failed, or he would have "filled our earth with plenty," and caused the pressur to burst out with new wine."

As the church shall walk to their duty, and give the world the gospel, f-hope, and if infidelity scoffs, still I will hope, that much of the curse will be removed from this ill-fated world, and God kindly "stay his rough wind, in the day of the east wind?" How many of its plagues will be cured, its wars prevented, its heats made fertile, and its earthquakes stilled; and what the amount of blessings bestowed upon this world, when it shall become more loyal and more benevolent, now but God can know. I cannot believe that when we shall do as he bids us, he will so often rebuke us.

When we cease to create his goods, he will allow us to continue longer in the stewardship; when we shall be faithful in the few things, he will make us rulers over many things.

If you will now consider me as having established the divine claim, to you, and all that you have, I will proceed to offer the second argument; which is, that Christians, who have the means, should contribute to disseminating the gospel, because they are heirs of God, and joint heirs with Jesus Christ. They belong to that kingdom which the gospel was intended to establish. This fact is quite enough to give the cause I plead a strong hold upon every pious heart. Ye disciples of the Lord Jesus, read once more the charter of your hopes; and while it warms your heart, tell me if you have done half your duty. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Then know how great are the blessings which you have it in your power to confer, on those who are perishing for lack of vision.

Will God send them the gospel by miracle? No, he once did thus send it to the lost, blessed be his name! but he now commands us to send it to those who are perishing for lack of vision.

N. H. Repository.

Missionary Packet.—A small vessel of about 40 tons burthen, has been built under the direction of the Prudential Committee of the American Board, for the use of the Sandwich Island mission. It is to be called the "Missionary Packet," and is to be employed in conveying the missionaries and their effects from one station to another, as occasion may require.—The want of such a vessel in times past has been much felt by those engaged in this important mission. Mr. Chamberlain, who is stationed at Honolulu, Oahu, in a letter dated March, 1825, says: "For more than three months, the mission had been anxiously waiting an opportunity of sending supplies to our brethren at Waiaaka, in Hiro, whose wants we know must be many, and would, we feared, become pressing."—This vessel, we are informed by the last Missionary Herald, is about to sail with supplies for the mission. The facilities to be afforded by this vessel, it is calculated, will add much, not only to the comfort of the missionaries, but to the success and prosperity of the mission.

D. Do you say they can purchase the privileges of the gospel, as you have? No, they will not. They know not their value; and will die in their sins, ere they will give a shilling for the light of the gospel. Not the whole of India, if it would save them all from hell, would be willing to support a single missionary.

Will God send them the gospel by miracle? No, he once did thus send it to the lost, blessed be his name!

but he now commands us to send it to those who are perishing for lack of vision.

S. Lawrence Co. Bible Society.—The sixth Annual Meeting of the St. Lawrence Co. N. Y. Bible Society, took place at Hopkinton, on the first Wednesday in January last; and from the Society's Report which

God will require it of us. Can we meet the heathen in the judgment, if we have done nothing to promote their salvation?

I will plead no longer; but let me tell you in parting that when you see the world in fire, your wealth will melt down, and those that have perished through your neglect, calling upon the rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, and shall know that you might have been instrumental in saving them, there will be strong sensations. If you are saved yourself, and you cannot be if you remain indifferent to the salvation of others, there will be a place to weep over your past neglects, before you begin your everlasting song; and if lost yourself, then indeed will there be weeping, and wailing, and gnashing of teeth for ever!

Deficiencies in Missionary Funds.—A circular has been issued by the board of managers of the United Foreign Missionary Society of New York, from which it appears that the society is laboring under great pecuniary embarrassment, and that there has been an alarming decrease in the amount of the usual donations. Such notices from similar societies are not uncommon; and when we recollect that nothing comparatively has been done in the work of missions, to what ought to have been done, we are compelled to the inquiry, why is it so?—Is it not the cause in which our missionary brethren have embarked their all, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting interrogation of the apostle, "Whosoever bath this world's good, and seeth his brother have need, and shuttled up his bosom of compassion from head to foot, whom it is his Father's good pleasure to give? They have read, and have strongly felt, that cutting

SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, FEBRUARY 22, 1826.

BIBLICAL READER.

A new and interesting school book has just been published by Messrs. Lincoln and Edwards, (56 Washington street,) entitled, *The Biblical Reader*; containing extracts from the Sacred Scriptures; with practical observations, and questions for the examination of scholars. For the use of schools generally, and Sabbath schools in particular, and is also well calculated for individuals and families. By Rev. J. L. Blake, A. M. Rector of St. Matthew's Church, and Principal of a Literary Seminary, Boston. Ornamented with 24 elegant cuts.

Extract from the Preface.

"It is a well known fact, that many of the most interesting portions of the Bible are sometimes interspersed with catalogues of difficult names, and subjects not particularly suited for a class book in schools, which evinces the propriety and utility of a compilation, in which the parts not adapted to schools may be omitted. The Biblical Reader is designed to accomplish this object, and to furnish schools with selections from the Sacred Volume, interesting and instructive to the rising generation; and also to revive in our seminaries the reading of the holy scriptures, which of late years has been too much neglected. And it is believed, that the use of this compilation, which presents a connected view of the principles of divine truth; of the salutary precepts, friendly warnings, encouraging promises, and historical and biographical narratives, with which the Bible abounds, will increase a thirst in the young pupil, and indeed in every reader, to become more intimately acquainted with the whole inspired volume."

The "practical observations" at the close of each chapter are truly excellent, and from them we make the following extracts, and commend the work to the attention and patronage of parents, teachers, and youth.

"If you desire to lead cheerful and comfortable, and happy lives, either in this world, or that which is to come, consecrate yourselves to God, and make it your business to please him; walk continually in the ways of wisdom, performing your duty both to God and man: and then you will have pleasure indeed; such pleasure as the world can neither give nor take from you; and such pleasure as will refresh your minds, comfort your hearts, support your spirits, rejoice your soul in all conditions, and so make you happy both now and for ever."

"It is not possible to express the horrible shame and confusion which will cover the wicked, when their characters are summoned up and sealed by the universal Judge; not an eye will they dare to lift up towards him they disdained in this life; whose authority insulted, and whose laws they set at naught. The consciousness of their presumption and impurity will then overwhelm their souls with shame and dread, and remorse unspeakable; and this will be their portion for ever."

"Let all, especially the young, seriously think of and prepare for death and judgment, for they are most ready to forget it. However pleasant your path may be, yet remember the days of darkness; you must expect your share of trouble and sorrow. Do not raise your expectations too high, but be moderate in your pursuits and enjoyments; affliction and death will certainly come; and after death the judgment. Young people should recollect the vanity of childhood and youth; what dangerous temptations surround them, and how uncertain life is; and should consider the future judgment to correct their love of pleasure, and keep them from sensual mirth. But if they will despise the advice of their friends, and walk in the way of their own hearts, they will bring evil upon their flesh and upon their souls, and will have a dreadful account to give last. Let us all therefore, seeing we look for such last, be diligent, that we may be found of him in peace at his appearing."

CHURCH MISSIONARY SOCIETY.

The 25th annual report of this society, delivered at their last annual meeting, is in the press in London, but not yet published. From a brief abstract in the last number of the *Christian Observer*, we learn that the income of the Society, including its contributions to the institution at Islington, amounted during the year to more than \$45,000. The net income available for the general purposes of the Society, was upward of 40,500; being an increase, on the net income of the 24th year, of nearly 6,000. The expenditure of the twenty-fifth year amounted to nearly 38,000. The committee say, that the surplus of income over the expenditure has not arisen from any inability on their part, to expend a larger sum wisely in the promotion of missionary objects, but merely from prudential considerations. The calls for assistance are now urgent from all parts of the heathen world, and the number of missionaries, including those of every country and of every denomination, is utterly inadequate to supply the wants of the hundreds of millions, who are perishing for lack of knowledge. The offers of service during the past year have been numerous, sixty persons have expressed their readiness to labor in the work of the society, and of this number the services of sixteen have been accepted. There are twenty students in the Society's institution at Islington, preparing for missionary labor; of whom five are Lutheran clergymen from the seminary at Halle.

In the nine missions of the Society there are forty-five stations, with which are connected 296 schools. These stations and schools are occupied by 440 laborers; of whom 119 are Europeans, and 321 born in the respective countries, chiefly where they are employed. The number of pupils in the various schools, is 14,000; of whom 10,457 are boys, 2927 girls, and 676 youth and adults. In connexion with the principal missions, printing presses are established, and are carrying on some places, into very active and beneficial operation.

N. Y. Observer.

DOMESTIC MEDICINE.

Mr. Phelps, at the Suffolk Circulating Library, and Mr. Simpkins, corner of Court and Brattle Streets, have published a very neat edition of Buchanan's "Domestic Medicine, or a treatise on the prevention and cure of diseases, by regimen and simple medicines," to which is added a Family Herbal, and a Dispensatory, for the use of private practitioners. This edition is printed from the twenty-first London edition, which has been revised and amended by John G. Confin, M. D. Fellow of the Massachusetts Medical Society. This is a work which should be in the possession of every family—a reference to it might save them from much expense and many hours of sickness and sorrow.

WESLEYAN ACADEMY.

The present quarter in the Wesleyan Academy, will close on the 25th of this month, when there will be a vacation of one week, the next term commencing the first Monday in March.

NATH'L DUNN, JR. Instructor.

N. B. The school, it will be recollect, went into operation late last fall, at which time the number of scholars was quite small, but it has since increased to about forty, part of whom are females.

It really gives me pleasure to be enabled to say, that since the commencement of the school, we have been favored with a set of students, who, in general, have maintained a course of conduct, truly republican to themselves and the institution; and who have evinced an unusual degree of application to study.

The tuition is three dollars per quarter, and board, one dollar and twenty-five cents per week.

Wilbraham, Feb. 13, 1826.

NOTICE.

The preachers of the New England Conference, who are circulating dollar subscriptions, for the purpose of raising funds to purchase a farm for the benefit of the Wesleyan Seminary, are requested to be particular in preserving the names of their subscribers, that they may be presented at the annual meeting of the Society.

ABEOL BLISS.

Wilbraham, Feb. 14, 1826.

M.R. FISK'S ADDRESS.

Just received, and for sale by the Methodist Ministers at No. 15, Friend-street—"An Introductory Address, delivered at the opening of the Wesleyan Academy, in Wilbraham, Mass. Nov. 8, 1825; by Rev. William Fisk, Principal of the Academy, for the benefit of the Institution."

All new subscribers may be furnished with a copy of the Herald from the 1st of January 1826, until notice is given to the contrary.

The receipt into the Treasury of the American Board from Dec. 21st to Jan. 20th inclusive, amounted to \$5,328; besides \$45 for permanent fund for Corresponding Secretary; and \$37 45 for Missions Colleagues in Ceylon.

REVIVALS.

PRAYER FOR REVIVALS.

Mission at the Sandwich Islands.—Interesting intelligence from the Sandwich Islands, was communicated at the last monthly concert in Boston. At an inquiry meeting held at Hanaroah on the 18th of May last, about thirty individuals, several of the chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as springing, in most cases, from a sincere love to God, it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 30th, it appeared at Hanaroah alone, that no less than 133 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation, on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is represented to have been a most interesting and happy season.

In the month of August last, nine chiefs were proposed for admission to the church; among whom were, Krimokoo, the Prime Minister, and Kaahoomano, the favorite queen of the late king Taumahama, and the most powerful woman on the Islands.

At Hanaroah, Krimokoo has commenced the erection of a spacious chapel, and intends to furnish it with a bell at his own expense. The amount of printing done by the press at this station, at the latest date of the journal, was

15,000 copies of a Spelling Book,

2,000 do. Hymn book of 60 pp. .

1,000 do. Catechism,

1,000 do. Scripture Tract.

And it was stated, that before an edition of one of the gospels could be struck off, there would be, at least, 10,000 native readers!—*Rec. & Tel.*

Premium Offered.—The editor of the Wesleyan Journal is authorized to offer a premium of 50 dollars for the best written Tract on the subject of Christian Baptism—in which is expected that both the mode and subjects of this Sacrament, will be discussed with fairness, meekness, and a charitable temper; such as becomes a sacred subject, and as may assist the judgment of those who with a tender conscience are inquiring after the truth. It is desired to have such a tract published in the Journal, and offered to the Publishing Committee of the Methodist Book Concern.

God is doing wonders in Oneida County, N. Y.

Mr. Eboras, **ZION'S HERALD.**

God is doing wonders in Oneida county. The village of Rome has become the place of his most powerful operations. Hundreds there, have recently sung deliverance; and but very few remain impudent.

At a Camp-meeting held in the vicinity last season, (of which I gave you a brief account,) eight or ten of the villagers were converted. From that time the work prevailed with more or less success, principally at the Factory village, contiguous to the other, and mostly among the Methodists. Until a Mr. Finney, of the Presbyterian order, began to thunder the terrors of the law, and sound an alarm to the lukewarm and lauging sons and daughters of Zion in that church. He used no notes—he groans and sighs and plainness of speech, showed that he means indeed. Some, for a season, were greatly offended, and disposed to persecute him. But God soon began to vindicate his servant, and his mighty power fell upon the people. Sinners, the most proud and hardened, began to cry for mercy. Finney commanded them, in the name of God, to kneel—they kneeled—be prayed for them—they found peace—and the flame spread through the Presbyterian congregation, until the two fires met. They both came from the same source, and were kindled by instruments of the same cast. They united—and nothing could stand before their influence. Day and night Presbyterians and Methodists, converts and penitents, flock together, whether meetings were appointed or not—and whether walking in the street, or sitting in our houses, we might hear in different directions, either the voices of those that cried for mercy, of those that shouted victory, or of those who, settling down into a heavenly calm, sweetly sang hymns of praise for all the wonderful works which God has made known unto us in these days. The pious have brought their friends fifteen and twenty miles to Rome, that they might be converted. And some who witnessed, that the Lord is present at Rome to wound and to heal, to kill and to make alive! We have had a memorable season in the Methodist congregation for two or three weeks past. To see more than half a hundred penitents on their knees at once for prayers, and the rich and the poor uniting to fervent supplications for them, and for sanctifying power in their own souls, was sufficient to make even the infidel exclaim, "Surely God is in this place!" Some who formerly seemed to have been at the farthest distance from our communion, have, by experiencing a change of heart, joined the Methodist Episcopal Church, and are provoking the elder members to love end for good works, by their zeal for gospel holiness.

The Governor of Ohio has given Peter Diamon his choice, either to be hung or to be confined in the penitentiary ten years. Diamon has chosen the latter. [T'nt says the Boston Recorder] was a foolish choice, if the doctrine of Universal Salvation is true!]

The Theatre, Horse Racing, &c.—Soon after the declaration of independence, says the Rev. Mr. Oliver, the American Congress passed the following resolution:

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness, Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures, for the encouragement thereof; and for the suppression of theatrical entertainments, horse racing, gaming, and such other diversions, as are productive of idleness, dissipation, and a general depravity of principles and manners."

Charles Rogers.

The Governor of Ohio has given Peter Diamon his choice, either to be hung or to be confined in the penitentiary ten years. Diamon has chosen the latter. [T'nt says the Boston Recorder] was a foolish choice, if the doctrine of Universal Salvation is true!]

DOMESTIC MEDICINE.

Mr. Phelps, at the Suffolk Circulating Library, and Mr. Simpkins, corner of Court and Brattle Streets, have published a very neat edition of Buchanan's "Domestic Medicine, or a treatise on the prevention and cure of diseases, by regimen and simple medicines," to which is added a Family Herbal, and a Dispensatory, for the use of private practitioners. This edition is printed from the twenty-first London edition, which has been revised and amended by John G. Confin, M. D. Fellow of the Massachusetts Medical Society. This is a work which should be in the possession of every family—a reference to it might save them from much expense and many hours of sickness and sorrow.

WESLEYAN ACADEMY.

The present quarter in the Wesleyan Academy, will close on the 25th of this month, when there will be a vacation of one week, the next term commencing the first Monday in March.

NATH'L DUNN, JR. Instructor.

N. B. The school, it will be recollect, went into operation late last fall, at which time the number of scholars was quite small, but it has since increased to about forty, part of whom are females.

It really gives me pleasure to be enabled to say, that since the commencement of the school, we have been favored with a set of students, who, in general, have maintained a course of conduct, truly republican to themselves and the institution; and who have evinced an unusual degree of application to study.

The tuition is three dollars per quarter, and board, one dollar and twenty-five cents per week.

N. Y. Observer.

BURMAH.

It seems from recent accounts, that the intelligence which we published some weeks ago, concerning Mr. and Mrs. Judson, upon the authority of a letter from Mr. Newton, of Calcutta, to Mr. Evans, of Boston, was premature. Mr. Newton had evidently been informed that the Missionaries at Ava were released from prison, and sent to treat with the English, on behalf of the Emperor. But that information, we have good reason to believe, was incorrect. An arrival at Philadelphia, not long since, brought Calcutta papers of more recent date than the letter of Mr. Newton, assuring us that Dr. Judson and his wife, and Dr. Price were alive, though the first and the last were in prison, and allowed a very precarious support. Mrs. Judson, it was said, was permitted to visit her companion in his bonds, and occasionally supply him with provision. The British were advancing upon the capitol of the empire, success almost uniformly crowning their arms. Pestilence and famine were making wretched havoc among the Burman troops, and those who survived were enfeebled by disease and ill, or discontented with their gloomy and unpropitious condition. The expectations of good judges at Calcutta were, that the war would not long be protracted, and that a considerable portion of the south-western part of the Burman empire would remain in the possession of the English.—*Col.*

JOSEPH BAKER.

February 8, 1826.

Sevenmoneyed institutions in London, connected way or another with navigation, paid last year to the Seamen's Friend Society an aggregate of \$3,469: which proves that they are wise to their own interests.

Since the 8th of March last, the American Colonization Society has received \$10,000 in subscriptions and donations.

GENERAL INTELLIGENCE.

WAR IN THE SOUTH.

We have for months heard of rumors of wars, and partisan actions, between the Brazilians, Buenos Ayreans, and the Orientals, on the River of Plate; and we have now correct information that was formally declared by the Emperor of Brazil against Buenos Ayreans on the 12th of December. Letters from Rio to the 12th of December, announce that troops had been sent from thence to Monte Video; and that the preparations for prosecuting the war with vigor, were in activity. The same letters add, that there were several privateers on the coast, capturing the Brazilians; that the Government had sent out vessels to capture them; but had not caught any; that it was expected the coast would be thronged with privateers, that it was expected that the Brazilian commerce would be cut up, and that neutral vessels would have a chance to make large freights.

We learn that the revivals in Middlebury and Williamsburg still continue, and that the good work has extended, in a powerful manner, to the towns in which they are located. In addition to the heart-cheering intelligence heretofore given respecting these revivals, we are happy to lay before our readers the following extract of a letter, dated

Williamstown, Feb. 16, 1826.

"There is a glorious work of divine grace in this town. The work commenced as you know in college, the last term. So extensive was it, that only four who were then in the college, were left without a hope of pardoned sin. From the college it spread among the inhabitants, and there is now a general sense of righteousness throughout the place. The work is not noisy, but still. It excites no open opposition, but it lays stubborn, abandoned sinners at the feet of Jesus. Between 90 and 100 are already rejoicing in hope of the glory of God, and the prospect is, that many more will yet be brought out of darkness into God's marvellous light. The college term has now commenced, and some twelve or fifteen students who were absent, teaching school the last term, it is expected, will soon return, and the prayer of God's people is, that this blessed work may go on, until every one of these youths shall be sanctified for the service of his Maker."

GREAT REVIVAL IN ONEIDA COUNTY, N. Y.

Mr. Eboras, **ZION'S HERALD.**

God is doing wonders in Oneida county. The village of Rome has become the place of his most powerful operations. Hundreds there, have recently sung deliverance; and but very few remain impudent.

At a Camp-meeting held in the vicinity last season, (of which I gave you a brief account,) eight or ten of the villagers were converted. From that time the work prevailed with more or less success, principally at the Factory village, contiguous to the other, and mostly among the Methodists. Until a Mr. Finney, of the Presbyterian order, began to thunder the terrors of the law, and sound an alarm to the lukewarm and lauging sons and daughters of Zion in that church. He used no notes—he groans and sighs and plainness of speech, showed that he means indeed. Some, for a season, were greatly offended, and disposed to persecute him. But God soon began to vindicate his servant, and his mighty power fell upon the people. Sinners, the most proud and hardened, began to cry for mercy. Finney commanded them, in the name of God, to kneel—they kneeled—be prayed for them—they found peace—and the flame spread through the Presbyterian congregation, until the two fires met. They both came from the same source, and were kindled by instruments of the same cast. They united—and nothing could stand before their influence. Day and night Presbyterians and Methodists, converts and penitents, flock together, whether meetings were appointed or not—and whether walking in the street, or sitting in our houses, we might hear in different directions, either the voices of those that cried for mercy, of those that shouted victory, or of those who, settling down into a heavenly calm, sweetly sang hymns of praise for all the wonderful works which God has made known unto us in these days. The pious have brought their friends fifteen and twenty miles to Rome, that they might be converted. And some who witnessed, that the Lord is present at Rome to wound and to heal, to kill and to make alive!

We have had a memorable season in the Methodist congregation for two or three weeks past. To see more than half a hundred penitents on their knees at once for prayers, and the rich and the poor uniting to fervent supplications for them, and for sanctifying power in their own souls, was sufficient to make even the infidel exclaim, "Surely God is in this place!" Some who formerly seemed to have been at the farthest distance from our communion, have, by

ZION'S HERALD:—MISCELLANEOUS....INSTRUCTIVE....ENTERTAINING.

THE HERALD'S HARP.



FROM THE LONDON EVANGELICAL MAGAZINE.
ON A FORGIVING SPIRIT.

It is the glory of a man to pass by a transgression.

Prov. xii. 11.

Thus Wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive and to forget
Is godlike and divine.

When injured, I can scarce tell how
To pass the injury by;
My angry spirit will not bow,
Nor let resent die.

The heaving billows swell within,
Till all is tempest grown;

Thus do I share another's sin,
Thus make his guilt my own.

But come my proud rebellious heart,
One serious thought below!

Do I thus act as Christian's part?

Has Jesus acted so?

Just like the reverse; his generous breast
Did kind compassion move,

When sinners curse, the Saviour bless,

And injuries paid with love.

Although by wicked hands he died,
With the last breath he drew,

Father, forgive! he sweetly cried;

Himself forgave them too.

Jesus! I hide my head in shame,
I blush and weep to see

That I, who bear thy sacred name,
No more conform to thee.

O! the sharp pang he underwent
To bear my guilty score;

And shall I trifling wrongs resent?

No—I'll resent no more.

I'll seize the offending brother's hand,
And call him still my friend;

My angry passions I'll disband,

And every quarrel end.

Why should we differ by the way?

Why should dissensions come?

We hope to spend an endless day,

In one eternal home.

Malice and rage be banish'd far;

Revenge! farewell to you;

I'm a delinquent at the bar

Where he stands guilty too.

I must have mercy or I die,

And sink in sad despair;

I must forgive affronts, or I

Can hope no mercy there.

While others their puncticles boast,

Lord, bend my stubborn will;

For he that confounds the most,

Remains the victor still.

Pain would I imitate my Lord,

And bear each cross event;

Humblest it's own reward,

But pride has punishment.

Come, Holy Spirit, heavenly dove,

Descend on balmy wings;

Come tune my passions all to love,

Come strike the peaceful strings.

Jesus, my long soul shall wait,

And at thy feet adore,

Till I shall reach the happy state

Where discord is no more!

FROM THE DOVER GAZETTE.

A MOTHER'S ADDRESS TO HER CHILD.

Sweet child! thy soft expressive face,
With every charm and native grace,
A thousand nameless fascinations tell,
Enchain me with a magic spell.

Fair creature! precious pledge of love!
Bright image of the best above!

Thy presence charms my fainting heart,
And gives what words can never impart.

But should thy spirit take its flight,
To that fair world of glory bright—

A lonely path I'd tread below,

Not caught of pleasure ever known.

Ah, stay then, gentle spirit stay,
To soothe thy sorrowing mother's way,

For Heaven has pled'd it's import

A solace to the widow's heart.

FROM THE LONDON MAGAZINE.

THE ORPHAN.

A PICTURE OF WOE.

I was but a child when my father fell,

And a child when I saw my mother die;

But though years have gone, I remember well

My father's last look, my mother's last sigh.

She sought the red field, where the war had been,

And she bore me where mangled bodies lay;

But I knew not the horrors of such a scene,

And, mid all, my young heart smil'd, and was gay.

On the ground I saw my life recline—

But I knew not then he was dying there,

And still I prattled, and smiled, and twined

My fingers round his bloody hair.

Though so faintly he breathed, "My son, my son,"

Blessing me there with his parting breath—

Ah! little I dreamed that his days were done—

The look he gave me was the look of death.

And there was my mother sitting by,

And her wretched eye saw me die,

But no gathering tear had dulled her eye—

I thought her happy who had not wept.

How I wondered, when the night came on,

They had made the cold green earth their bed;

But at morning my mother too was gone,

And I was an orphan—both were dead.

BIOGRAPHICAL.

ROBERT RAIKES.

Mr. Robert Raikes was born at Gloucester, England, in the year 1735. His father was a printer and proprietor of the Gloucester Journal, and to this business the subject of our memoir succeeded, by which he is said to have acquired a competent property. We are not acquainted with the circumstances of his education, or the events of his early life, but active benevolence distinguished his manhood, and that

Divine principle (without which all pretensions to religion are as the sounding brass and tinkling cymbal) was first called into action by the forlorn condition of the prisoners in the Bridewell of Gloucester. His property, his pen, and his influence, were devoted to provide for them, not only the things needful for this life, but the more important advantages of religious and moral instruction, in order to prepare them for the enjoyment of a happier world.

The effort suddenly, and acted, perhaps, as a stimulus to further exertion. He had seen his fellow men brought to the lowest state of misery and degradation by the want of a religious education, and his enlightened mind was thus prepared to sanction the axiom—that prevention is better than cure. Moral culture may be applied with much greater efficacy to guard the tainted mind against contamination than to restore it after it has strayed from the narrow path. What men of the world called accident, pointed out the course of this benevolent man. But it was such an accident to have passed unheeded, by all not under the influence of that charity which "studies not the ways of others." Mr. Raikes found it his meat and drink to do the will of his heavenly Father, and was prepared to say with the psalmist, "Show me the way of thy commandments and I will walk in them, with my whole heart." He that ardently desires to be useful, and seeks the guidance of that blessed Spirit who leads into all truth, will be favored with opportunities of bringing his benevolent designs into exercise.

The circumstances which led to the formation of the Sunday school system, may be reckoned among the many proofs which the history of the world furnishes, that Providence has frequently caused the most magnificent efforts to spring from means the most simple, and by the steady persevering efforts of an individual, the most important ends have often been accomplished. With a sensation of delight, which none can conceive, but those who have drunk from the same perennial fountain, Mr. Raikes, when on the threshold of eternity, related the interesting story of the origin of Sunday schools. One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, sir, if you were here on a Sunday day, you would pity them indeed, we could not read our Bible in peace for them." This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighborhood who would probably do it. "At this important moment (to use his own language), the word "try" was so powerfully impressed upon his mind as to decide him at once for action. He immediately went and entered into a treaty with the school mistress to take charge of a certain number of destitute children on the Sabbath day, and this proved the grain of mustard seed which has already produced a great tree, whose branches overshadow our own land, and whose roots are extending to the most distant regions of the earth. May its growth advance with accelerated progress, till all the sons and daughters of ignorance and vice shall find a refuge under its fostering shade!"

Without the hasty assumption of superiority, but with a mild and persuasive voice, when she imparts her good advice—and so eloquently does she plead the cause of virtue, and such force is there in her arguments, that she sometimes the happiness of finding, that she has not only relieved the wants of the poor, but that she has reclaimed them from the errors of their ways—that she has not only preserved their bodies from death, but that she has saved their souls alive.

Whilst she thus diffuses blessings around, the voice of gratitude attends her steps—but she drinks not in with thirsty ear the flowing sound. Satisfied with the approbation of her heavenly Father, she seeks not the praise of man. She thinks little of herself, and lives not for herself—but her whole soul is devoted to her family, to the poor, and to God!—*Freeman's Sermons.*

feeds the hungry and clothes the naked poor with garments, which she makes up with her own hands. She carries cordials to her sick neighbors, and as she sits by the side of their beds, her kind words infuse healing balm into their wounded minds.

From the liberal allowance which her indulgent parents commit to her discretion, she contrives to save a large portion, which she devotes to the support of one or two orphan children. *I do not here delineate a fiction;* I speak of a woman who once existed, but who now is in the tomb—of a woman who thus sanctified the state of prosperity by the practice of good works.

This Christian woman, after she is established in life, and is no longer under the control of her parents, but has a more ample use of the gifts of fortune, pursues the same benevolent plan. She is determined to make herself perfectly acquainted with her duty, and to guide her heart and practice, not by instinct, nor by enthusiasm, but by order and rule. Judiciously weighing the relative importance of the several actions which she is called to perform, she pays her first attention to those which are most essential. These are the duties that arise from the relation in which she stands as a wife, a mother, and a mistress.—But having discharged the obligation which she owes to her husband, her children, and her domestics; having provided for her household, and been scrupulously just in all her transactions; having paid the laborer his hire, and remunerated the services of the industrious, she bends her soul to the deeds of charity. As economy is one of the best supports of liberality, she is careful that in her house nothing should be wasted which will afford comfort and relief to the poor. She also appropriates a certain part of her income to beneficence, and she regards it as a sacred treasure, which she can afterwards divert to her personal use.

It would be impossible for me to enumerate all the benefits, which this fund diffuses around her. It beams on the chamber of the widow, and causes her heart to sing for joy—it carries light into the dark cells of the prison, and restores the debtor to his family. She devotes, not only her wealth, but her time, her talents, her reason to works of charity. Convinced that miseries of the poor frequently spring from their vices, she exerts herself to remove the fatal cause.

Without the hasty assumption of superiority, but with a mild and persuasive voice, when she imparts her good advice—and so eloquently does she plead the cause of virtue, and such force is there in her arguments, that she sometimes the happiness of finding, that she has not only relieved the wants of the poor, but that she has reclaimed them from the errors of their ways—that she has not only preserved their bodies from death, but that she has saved their souls alive.

Whilst she thus diffuses blessings around, the voice of gratitude attends her steps—but she drinks not in with thirsty ear the flowing sound. Satisfied with the approbation of her heavenly Father, she seeks not the praise of man. She thinks little of herself, and lives not for herself—but her whole soul is devoted to her family, to the poor, and to God!—*Freeman's Sermons.*

THE JEW OUTWITTED.

A TURKISH STORY.

The Turks have a tradition that the Jews who dwelt formerly in great numbers in Hammam, a large town in Syria, about 220 miles North of Damascus, all left the place from the following circumstance.—*N.Y. Observer.*

1. As there are many in the church of Christ who have received entire sanctification, but who have not retained and improved it, I know not how I could feel clear to write a book on Holiness, without particularly considering their case; especially, as there are so many who have lost it.

2. One of them cursed the prayer meeting. He then addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

3. The Turk was confused: as he knew not what would otherwise have been there.

4. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

5. The Turk was confused: as he knew not what would otherwise have been there.

6. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

7. The Turk was confused: as he knew not what would otherwise have been there.

8. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

9. The Turk was confused: as he knew not what would otherwise have been there.

10. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

11. The Turk was confused: as he knew not what would otherwise have been there.

12. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

13. The Turk was confused: as he knew not what would otherwise have been there.

14. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

15. The Turk was confused: as he knew not what would otherwise have been there.

16. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

17. The Turk was confused: as he knew not what would otherwise have been there.

18. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

19. The Turk was confused: as he knew not what would otherwise have been there.

20. The Turk was addressed another of them, with "here, shoo-mate, will you have a little Book?" offering a Tract.

21. The Turk was confused: as he knew not what would otherwise have been there.